

wort has frequently furnished subjects for
 lectures delivered
 to working-class audiences in the French
 provinces as well
 as in Paris; and although, as was remarked in
 a previous
 chapter, "Travail" may not be in some respects
 a very practical
 work, its pacific tendencies are
 admirable, and the
 worker who comes under their influence can
 but reject the
 more violent courses which some leaders of
 advanced opinions
 have preached. Again, [<]Paris/ which is
 not held to be
 one of Zola's greatest books, has met with no
 little favour
 among the masses, less because it paints the
 corruption ex-
 isting in some spheres of society than "because
 it gives voice
 to the chief demand of the masses, which is
 for justice.
 It does not treat the subject fully, being more
 concerned
 with the failure of charity to cope with the
 necessities of
 the modern world, but it indicates that justice
 should take
 charity's place, and this accords so well with
 the feeling of
 the multitude that the favour accorded to the
 book is but
 natural.

If Zola had lived another year he would have
 dealt
 exhaustively with that subject of social justice,
 —equity
 between class and class, man and man. It was
 to have been
 treated in the last volume of his [<]Evangiles."
 Only two
 days before his death, on the eve of his return
 from Médan
 to Paris, he wrote to his publisher, ML
 Fasquelle, that on the
 following Monday morning he should begin to

prepare that
concluding work. He was unable to do so, for
on the morn-
ing stated he died; and foul-minded bigots, on
hearing of his
intention, repeated with a sneer, "He was
going to begin
< Justice'_well, justice has been done to Mm/*
But what-
ever vileness may have come from men who
ever had the
words " We are Christians" on the tip of their
tongues or at